A

Most Learned, Conscientious, and Devout

EXERCISE,

OR

SERMON,

Held forth the last Lords-day of *April*,

In the Year 1649.

At Sir *P. T.*'s house in *Lincolns-Inne-Fields*.

BY

Lieutenant-General

O. Cromwel.

As it was faithfully taken in Characters

BY

AARON GUERDON.

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Printed in the Year 1680.

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ROM. 13. 1.

Let every Soul be ſubject unto the Higher Powers ; *for there is no* Power *but of God ; the* Powers *that be, are ordained of God.*

DEarly beloved Brethren and Siſters ; It is true, this Text is a malignant one ; the wicked and ungodly have abuſed it very frequently, but (thanks be to God) it was to their own Ruine : yet their abuſe ſhall not hinder us from making a right uſe of it. Every thing is ſubject to be abuſed, be it never ſo holy or good : The men of God, the creatures of God, all are ſubject to Injuries and Abuſe ; the Council of State, the Parliament, the Army, the General, have been, and daily are abuſed ; nay, even my ſelf have not eſcaped the violence of thoſe Seducers whoſe Tongues are ſharper than a two-edged Sword ; my very Face & Noſe are weekly malign'd and ſcandaliz'd by thoſe ſcribling Mercuries *Elencticus* and *Pragmaticus*, inſomuch that were it poſſible, they would raiſe

a Faction in my Forehead, and make Mutinies amongſt my very Teeth. It's true, I have a hot Liver, and that's the cauſe my Face and Noſe are red; for my Valour lies in my Liver, not in my Heart, as other mens: (never any man could ſay my Heart was ſtout;) indeed the General's lies there, and that's the reaſon his Face is pale. You all know I never was a drunkard, although when I was at the loweſt I had Beer enough, (for you know I had neer Relation to a Beer-Brewer) and I had always Money to buy Wine with, if I pleaſed; ſo that I might have been a drunkard if I would: yet you know I am a temperate ſober man, elſe I had never been ſo good a Souldier. But what is it the Malignants will not abuſe, who let not to abuſe themſelves? I'll warrant you they would abuſe our very Wives too, if they durſt; and I fear ſome of them do---you know what I mean----but no more of that at preſent.

My *Text*, you ſee, is *Scripture*, and *Scripture* muſt be believed (next to our Diviner *Revelations*) be it what it will; but the *Malignants* they would interpret it one way, and we (the *Saints*) interpret it another. Now let any body judge, whether they or we are to be believed; whether (I ſay) thoſe ungodly *Cavaliers* that fought to uphold *Tyranny* and *Antichriſt*, or we that in the uprightneſs of our hearts fought for *Liberty* and *Freedom*, and for *eſtabliſhing* the *Kingdom* of *King Jeſus*. Surely Beloved, it is we that are in the right of it; I think none of you will deny it.

But now that I ſpoke of Kings, the main Queſtion is, Whether by *Higher Powers*, are meant Kings, or the Commoners? Truely (Beloved) it is a very great Queſtion amongſt thoſe that ſay they are learned: But I think verily they make more ſtir about it

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than needs; for may not every body that can read, obſerve that *Paul* ſpeaks in the plural number, the *Higher Powers?* Now had he meant ſubjection to a King, he would have ſaid, *Let every Soul be ſubject to the Higher Power*; that is, if he had meant one man: but by this, you ſee, he intended more than one; (for he bids us *be ſubject to the Higher Powers*) that is, the *Council* of *State*, the *Houſe* of *Commons*, and the *Army*. I hope I have cleared this Point: So now then I will come cloſer to the words themſelves, and ſhew you truely and plainly (without any gaudy Rhetorick) what they ſignifie unto us, that you be not deceived; and I tell you, this is not to be done by every Spirit, but onely by ſuch who are more than ordinarily indowed with the Spirit of Diſcerning. I confeſs there are many good men and women amongſt you, that intend well, and ſpeak well, and underſtand well, but yet cannot apprehend well all things that lurk in Scripture-Language, for lack of a ſufficient meaſure of the Spirit: They muſt be inwardly called thereunto, or elſe they are ſubject to Errours and Miſconſtructions.

Well then! you ſee who are fitteſt to interpret, and I preſume you believe God hath abundantly ſupplied me; I do not boaſt of it, but I ſpeak it to his Glory that hath vouchſafed to take up his Lodging in ſo vile, contemptible, unſwept, unwaſhed, ungarniſhed a Room as is this unworthy Cottage of mine: but it was his will, and I am thankful for it.

Now the Words offer themſelves very naturally; they are plain, not difficult, but proſtrate their ſence in moſt perſpicuous manner.

For firſt (Beloved) by theſe words, *Let every Soul*, &c. we may underſtand that every one of us have

have Souls; whence I raiſe this Doctrine, That it is an ungodly, irreligious, prophane, and idle Tenent amongſt the wicked, to think or ſay, that Women have no Souls. Mark (my Beloved) to think or ſay, *&c.* for there are many now-a-days that think, and will not ſpeak what they think; and others that ſpeak, and will not think what they ſpeak: But we are none ſuch ---- Dear Siſters, it is a great abuſe to your honourable *Sex* ---- And now truely I will turn to you onely; for you have been our dayly and nightly Comforters: indeed la ye have! You have raiſed our drooping Spirits, though never ſo much dejected; you have got us ſtomacks when we had none, and furniſhed us with fleſh on all occaſions; we never found you unwilling or unready to help us, when we were the fartheſt from home. Believe it, when I lay before *Pembrooke*-Caſtle, my Landlady where I quarter'd (who had once been a *Malignant*, and then but newly crept into the ſtate of Grace;) ſhe (I ſay) had a good Soul within her; ſhe was brim-full of the Spirit, and yet ſhe was very handſome; which is ſtrange: for ſeldom we finde a perfection without an imperfection; commonly women that are fair without, are either falſe or foul within; but to me ſhe was neither. And yet I do not ſpeak this to condemn Beauty; for it is of a ſingular comfort, and good uſe; and thoſe that be fair, may be true and good: But this is *ſecundum majus & minus*, (as the *Logicians* cant.) Some are better than other ſome: (that's the Engliſh of the Latine;) and indeed I have found great difference in Women. Then again, when I came in *York ſhire*, I met with Mrs. *Lambert* (the eſpouſed of that honourable and valiant *Saint*, M. *G. Lambert*;) ſhe (I ſay) is a woman, not very fair, I confeſs, but of as large

large a Soul, and as full of the Spirit as any I ever yet met with: I profeſs I never knew a woman more endowed with thoſe heavenly Bleſſings of Love, Meekneſs, Gentleneſs, Patience, and long Suffering; nay, even with all things that may ſpeak her every way deſerving the name of a *Saint*: And yet I ſay ſhe was not very beautious or comely; for ſhe is ſomething foggy and Sun-burnt (which is ſtrange in that cold Country.) But what Nature had denied her of Ornament without, I found ſhe had within her a Soul, a devout ſweet Soul; and God knows I loved her for it.

Thus we finde then both by Scripture and Experience, that all of us have Souls, men and women. But then again (Beloved) ſome have good Souls, and ſome have bad; Mrs. *Lambert* hath a good Soul, and no doubt, nay (I know) many of you that be here, are (and have) good Souls within you. The *Cavaliers* and their Queanes are the bad Souls; they ſerve and are ſubject to bad and ungodly men (men did I call them?) nay Devils that would devour us, and drink themſelves drunk with the bloud of the *Saints*.

By this then it is evident who have, and who are the good Souls: Whence I raiſe this Doctrine, or rather point of Faith, *That we are not to believe, or account any to have, or to be Souls, but thoſe that are of the Family of Saints.* (I would have ſaid *Love*, but that it is a particular Sect, ſomething differing from Ours.)

Come on then; *Let every Soul be ſubject*, &c. Whereby we ſee all Souls, good and bad, are bound to be ſubject. *All-Souls*-Colledge in *Oxford* muſt be ſubject to the Viſitors; *All-Souls*-day, though a ſu-

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perſtitious Holy-day (and ſtrictly kept by the *Papiſts*) muſt be ſubject to labour and toil: Your Souls (Brethren and Siſters) muſt be ſubject to Perſwaſion, to Love, Familiarity, and Friendſhip, to all things that may increaſe or elevate the Spirit; to kindle and take fire (like Tindar) upon every ſpark and glance of our affections. O my dear Brethren and Siſters, *Love*, it is the fulfilling of the Law; what need we more then? It covers a multitude of ſins; Lo you there! It hides all our infirmities. Had one of us lov'd another, theſe Differences and Bloud-ſhed had never happened. But ſome will object, and ſay, *There is a Luſt as well as Love*; and ſometimes *Luſt* is falſly termed *Love*. I tell you, Beloved, theſe nice and critical diſtinctions are things that once had like to have undone us. *Luſt* is nothing but a deſire of any thing; and if (my Beloved) we deſire to enjoy one another, God forbid but we ſhould help and comfort each other, and lay out our ſelves as far and freely as may be, to aſſiſt each other in the free embraces of the Spirit: The Laws of Reaſon and Nature require it of us.

But let's look yet a little further: *Let every Soul be ſubject to the Higher Powers*, &c. What thoſe *Higher Powers* are, I have told you before, they are the *Council* of *State*, the *Houſe* of *Commons*, and the *Army*; and God forbid but all men ſhould obey them: that is, that the People be ſubject to the *Council* of *State*, the *Council* of *State* to the *Houſe* of *Commons*, they to the *Army*, the *Army* to the *General*, and the *General* to *Me*: To *me* (I ſay) who have plotted, adviſed, counſelled, and fought for both you and them theſe ſeven years; and now at laſt purchaſed your freedom and liberty. Dear Brethren and Siſters, I ſpeak it not in oſten-

oſtentation, but with thankfulneſs, and glory to him who made me ſo uſeful an Inſtrument in this bleſſed work of Reformation: For (Beloved) it was I that jugled the late King into the Iſle of *Wight*; It was I diſſolved the Treaty; It was I that ſeized upon and hurried him to *Hurſt*-Caſtle; It was I that ſet Petitions afoot throughout the Kingdom againſt the Perſonal Treaty, and for bringing the King and other capital Offenders to Juſtice; It was I that contriv'd (with the help of my Son *Ireton*) the large *Remonſtrance* of the Army; It was I that preſcribed the erecting of the high Court of Juſtice, and which brought the King to his Tryal: In a word, it was I that cut off his head, and with it all the ſhackles and fetters of the *Norman* ſlavery and bondage; It was I that cut off the heads of *Hamilton*, *Capel*, and *Holland*; It was I that ſurpriz'd the *Levellers* at *Burford*, and in *Northampton-ſhire*; It was I that broke their Deſigne, deſtroy'd *Thompſon*, &c. diſper'd and appeaſed the reſt, and which have healed the late diſtempers of the Army, whereby the Land is now reſtored to this bleſſed Peace, Tranquillity, and Plenty: And therefore (I ſay) I may juſtly, and without ambition, ſtile my ſelf the Author of all the Kingdoms preſent and future Happineſs.

It is true (Beloved) the General is a ſtout and valiant man, and he hath great appearance of God in him; but fitter far to be paſſive than active in the Affairs of State; he is fitter for a Charge than a Council: and the truth is (as I may tell you under the Roſe) he wants Brains to do any thing of moment. But indeed this I may ſay for him, he is a man doth

not ſeek himſelf; I never found him wilful, but willing always to ſubmit to better Judgments than his own: For when *Sedgwick* (that faſt and looſe Prieſt) of *Covent-Garden*, upon the Kings Tryal had writ to his Lady to adviſe him to remit the Execution of that Sentence, and to waſh his hands of his death; he (honeſt man) preſently acquainted me with the buſineſs, and ſhewed me the Arguments given to perſwade him againſt it; and freely referred all to my judgment. And the 28th of *January* (being the Lords-day) at night I went to him in *Queen-ſtreet*, attended with two Troops of my own Regiment, to remove the ſcruples he made upon that raſcally Prieſts Letter, or to ſecure him by force, in caſe he had contracted more, and would not be ſatisfied: But he (good man) gave me thanks for my pains, and told me I had fully reſolved him. All this (Beloved) I ſpeak in honour of the man; but truely he is too great to be ſo good as we muſt have a General (for you know he is a Lord,) and unleſs he be a Lord and no Gentleman, as I fear he will not acknowledge himſelf, he is not for our turns; the rather, for that he is eaſily ſeduced (I have experience of him) and led away by every wind of Doctrine, by meer appearances and ſhadows of Reaſon----Truely (Beloved) I think my ſelf and my Son *Ireton* may prove of greater uſe to the *Re-publick* than any other; and if we be but once the acknowledged Governours thereof by the People, we believe we ſhall anſwer their Expectations to a hairs-breadth: which if ever we be, then, Beloved, it is I and my Son who are the *Higher Powers* meant in my *Text*, to whom *ſubjection* is commanded.

manded. For (as I told you before) it cannot be to one ſingle man, it muſt be to two or more; and truely if the People ſhall think us (as we think our ſelves) worthy of that Truſt, we ſhall diſcharge it faithfully, and ſtudy to merit it at their hands. But miſtake me not, I do not mean by merit as the Papiſts do, that is, to deſerve it at their hands for the good works we have done; no, no, we will acknowledge it to be meerly out of the free Grace and Mercy of the People: for when we have done all we can for them, we confeſs we are but unprofitable Servants.

I thank them, they have made me General for *Ireland*; and you know I am upon the point of going thither, in great hopes of reducing thoſe Rebellious Traytors to our Obedience. But then (Beloved) ſo many of you as go along with me, muſt be mindful of my Text; that is, you muſt be ſubject to me and my Lieutenant-General. Whenſoever we bid you go, you muſt run; when we bid you ſtorm, you muſt do it, though it be againſt nothing but Stone-walls: You owe us your Lives and your Limbs, and all that you have; whenſoever we demand them, you ought to ſurrender, and that freely, not grumbling: for you muſt ſubmit to the *Higher Powers*, &c.

The veritie is, this Expedition againſt *Ireland* is like to prove a very hard Talk, unleſs I can in policie engage *Owen Roe*, if not to joyn with *Joner*, *Monk*, and *Coote*, yet to keep off at a diſtance with *Ormond*. I am (Beloved) about it; and I ſhall do my endeavour too, to ſet *Inchequeen* and him at va-

riance; and yet at that very inſtant will I loſe no opportunity to re-oblige him to the Parliament: for you all know what *Inchequeen* is —— I have him —— I will not ſay how —— But it's very probable an Act of Indempnitie tied in the ſtrings of a Five thouſand pound bag, may work a Miracle: For he (good man) is but miſguided; he ſtands not upon ſuch Punctilioes of honour as *Ormond* doth —— In truth (Beloved) this *Ormond* is a ſhrewd fellow, and (were he not one of the wicked) a man highly deſerving; not ſo much for his knowledge and experience in Military Affairs, (which yet may challenge ſome proportion of honour) as for his diligence and faithfulneſs in the Truſt committed to him: (Valour I will not allow him any; 'tis onely deſperateneſs, and that he wants not: but) remember we not how politickly he carried himſelf in the buſineſs of *Dublin*, after we had ſubdued the Common Enemie here the firſt time? How dexterouſly he avoided the Meſſages and Commands of the late King (which we extorted from him) for the ſurrender of that City? How ſhamefully he baffled our Commiſſioners which were ſent to treat with him about it, at what diſtance he kept them, ſtill urging the Captivity of the King to excuſe his diſobedience; and how oft, and on what ſleeveleſs Errands he ſent them back to re-enforce their Inſtructions; whilſt all that while he was under-hand endeavouring to know the Kings Pleaſure, by the hands of his own Meſſenger? And when he was ſatisfied with the Reality of the King's Deſires and Condition, how notably he truck'd with us for his own ſecurity and ſatisfaction? —— Nay

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more, when he ſtood upon the receipt of ſome thouſands, before he would ſurrender, you ſhall hear how he there ſerv'd us: —— For notwithſtanding that I cauſed the Parliament by their Letters voluntarily to aſſure him the full double of the ſum he demanded, upon condition he would quit the Kings (and declare for our) Intereſt; and that hereunto he had return'd a fine ſilver-tongu'd Reſponſe in anſwer to the Parliament, and had thereupon return'd him the authoritie of the Parliament to indempnifie him and his Followers for all things ſaid or done in relation to the *Engliſh* or *Iriſh* Wars, and Four thouſand pound in recompenſe for his loſſes; with this additional aſſurance, That he ſhould ſoon after the Surrender, be re-inveſted with full power and government of *Dublin*, by Commiſſion from the Parliament: Yet no ſooner was *Dublin* delivered to us (upon the King's Letters) and his Paſport ſent him, but in contempt of all our fair and civil Proffers, he tranſports himſelf for *France*, abruptly waving both our Proffers and Protection. —— This, Beloved, I inſtance not to juſtifie him in his rebellious courſes againſt the Nation (thoſe I will uſe my utmoſt to deſtroy him for, but) to let you ſee how glorioufly, even a wicked and ungodly man (as this *Ormand* is) appears in the Eyes of the world, who but approves himſelf true to his Truſt, that ſcorns to be corrupted with Gold, and continues ſo to the laſt; whereunto (Beloved) you are all of you enjoyned by the words of my Text—— *Be ſubject to the Higher Powers*, &c.

Nor will I let to acknowledge him leſs formidable than faithful: for doubtleſs he hath gone very neer

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to pacifie all Intereſts, and pick'd out of them a numerous Armie; over whom he hath placed good Officers: (good, ſaid I?) I do not mean, Beloved, godly Officers (for they are all of them *Prelatical* or *Popiſhly* affected) but tried Souldiers; ſuch as will not eaſily turn their backs of an Enemie. —— I muſt ingenuouſly confeſs too, they have a great Strength by Sea, and a number of wilful Fellows for Mariners; who are in great heart by reaſon of the many and great Prizes they have taken from us, and ſo forth. But what of all this? Shall we therefore be diſcouraged? God forbid! The more numerous the Enemie is, the greater ſhall be the Victory over them; the more difficult the Work is, the more our honour; the fuller their Pockets are, the worſe they will fight. You know by experience, the Plunder of *Leiceſter* gave us the Victorie at *Naſeby*; there you ſaw the *Cavaliers* chuſe rather to leave their King to his ſhifts, than ſhift from behinde them their *Cloak-bags*. —— Believe it (Brethren) we ſhall meet with many advantages againſt them —— *R.* himſelf (I know) will do us ſome good, though it be but in Croſſing of Proverbs: And hear I but once that *Culpepper* or *Hyde* is there, —— doubt it not, all is our own —— I cannot recount a Tithe of them. But this I am ſure, the honeſt *Citizens* have feaſted us to good purpoſe; for upon that occaſion, we had their Promiſe to advance Moneys afreſh for *Ireland* —— *San Nombre ou Menſure*: (that's *French*, Beloved; the Engliſh whereof is, *Without Weight or Meaſure.*) —— Verily they are of a ſtiff-necked Generation, become very tractable and obedient Servants; of a turbulent and mutinous,

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an exceeding meek and humble people.

And indeed, my Beloved, it was no small work we had, to subdue those Malignant Spirits of the Citie, considering how audaciously they once withstood our Authority, and despised our Government; how peremptorily they petitioned for a Personal Treatie with the King, and sent their Servants into *Colchester*, *Surrey*, and *Kent*, to enforce us thereunto; how bitterly they inveighed and railed against the honourable Proceedings of the Parliament and Army; how largely they contributed to bring in a forraign Nation to invade us, whilst yet they denied us the payment of our Arrears, or to continue the necessary Taxes, or Excise, for our future maintenance, who had preserved them and their Families from the Rapine and Crueltie of a barbarous Enemie. But, beloved Brethren, I mean not to rip up all old Matters: Let it suffice, that being thus warned by their mishap, you fall not into the like sin of Disobedience to Higher Powers; there being no Powers but of God, the Powers that be being ordained of God.

Object. But it may be some here may object, and say, How shall we be secured, in your absence, from the malicious Plots and Contrivances of the Presbyterians, Malignants, and Levellers; since we cannot but expect they will be complotting our Ruine, especially *Lilburn* and the rest with him in durance, whose Spirits can never be quelled but by a *Cromwel*, they being so implacable and desperate?

Answ. Truely Beloved, you that do, do very well to make these doubts; I like these doubting Christians above all Christians, provided they be not jealous:

lous: and yet (my Beloved) a man or woman may be jealous without cauſe, as that holy man of God, Major-General *Lambert* is of his Wife; which truely proceeds not ſo much out of any corruption of Judgement, as Manners: yet the man was well-bred, though not educated ſo well as we are in the South. But as to this Point, you ſhall hear how careful I have been to provide for your Safety, and the Peace of the Nation, in my Abſence: For ſuppoſing that *Lilburn* and his Faction, and the reſt of our Enemies (as God knows we have too many) will ſtrive to alienate the Hearts of the People from me, and to uſurp the Rule and Dominion to themſelves, if a convenient ſtrength, and ſome one or other were not left, fitted with Policie and Courage to reſtrain them; I have taken care that my Son *Ireton* ſhall ſtay amongſt you, and that my Corrival (noble *Lambert*) ſhall go in his ſtead, as my Lieutenant-General, into *Ireland*: And my Son (you all know) wants no Spirit; (if he did, he ſhould never have married my Daughter, that you may well think:) As for his Policie, I ſuppoſe you have as little reaſon to doubt of it, as I have of his Fidelity: The large Remonſtrance renders him (as I take it) very clean-handed and ſubtle; and with him I'll ſee a ſufficient ſtrength both of Horſe and Foot be left; which (together with the City-Forces which we have engaged, and are aſcertained will ſtick to us, the General (ſo popular and valiant a man) ſtaying here alſo to overſee them) ſhall (I warrant you) ſuppreſs all Inſurrections and Tumults whatſoever. However, I have given ſuch order to my Son *Ireton* concerning *Lilburn* and the reſt, that

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if ever hereafter he obſerve him or them, to ſtir up the People to Sedition, or ſcribble any thing (as formerly) againſt our lawful Proceedings; that forthwith he ſhall execute Juſtice upon them: And I think, dear Brethren, you will judge it but neceſſary, ſince neither our Mercie, nor the ſenſe they have of the uprightneſs of our Cauſe, will invite them to forbear beſpattering the innocent Robes of this Infant-State.

And now, Beloved, as we muſt not conceal any thing from one another, I ſhall make bold to requite your Ingenuitie by the inſtancing one other Doubt, with a Danger at the end of it; which although it may ſtartle you at firſt ſight, yet be of good courage, be faithful and ſtrong; it admits of an eaſie ſolution: And that's the Accord of the *Scots* with their new King. —— Truely I muſt confeſs my Deſignes were never till now, ſo diverted and confounded: for I muſt tell you, I have reverenced that ſhort, but pithie Precept of my Father *Machiavel* [*Divide & Impera.*] So long as I could keep them at odds amongſt themſelves, I feared not but to order them as I pleaſed. But now it is too true, that both the Parliament and Prieſts of that Kingdom, have attainted *Argyle* of High-Treaſon; [that is, for holding the hands of the *Scots* until we Executed that Exemplary piece of Juſtice on the King.] And that therefore they intend to cut his Head off; which if they do, then, Beloved, they deſtroy our onely Friend in that Kingdom, and the differences on foot there, muſt needs expire with his breath: Which being once done, they will have nothing left to do, but vie Authoritie with us, and threaten a ſecond Invaſion. For you muſt underſtand

stand, the *Scots* are a Warlike People, and that there is nothing will make them sooner Rebel, than Idleness and Peace; so that if this be so, we shall be sure to have them amongst us. —— Now, Beloved, to preserve our selves against them in this great Garrison of our *English Common-wealth*: It is for our safety that we quit those out-houses of *Ireland*; and if they were burnt, it matters not, so we preserve but what we have already in possession. To which end I have resolv'd, that if they cut off the Head of *Argyle*, or otherwise disable him to prosecute our Interest there, that then I will wave the War of *Ireland*, and keeping the fore-door of this Nation close shut, bend all Powers to defend the back-door against that perfidious Nation. And this I conceive to be the surest way, provided I can but make choice of able and trusty men to Garrison Ports, Towns, and In-land Garrisons, without Revolts or Treacherie. —— And this will be easily done, considering the Men and Moneys we have at our pleasure. —— I tell you, Brethren, our thousand shall slay their ten thousands, and in a short space make them a miserable little People; and at length root them out from off the face of the Earth, and possess us of their Lands, for an Inheritance to us and our Generations for ever.

But I have strayed too far from my Text; I will now come to the remaining words thereof, and so conclude —— *For there are no Powers but of God*, &c. the *Council* of *State*, the *House* of *Commons*, the *Council* of *War*, and the *High Court* of *Justice* (when it was) were all *Powers of God*; and the following words of my Text give you the Reason. *For the Powers that be,*

are

are ordained of God: Be they Juſt or Unjuſt, *they are all of God, God ordained them*; and ſo he did that *Tyrannical Power* of the late King, and thoſe Belly-gods the Biſhops, to puniſh us for our Infirmities. But now that he hath graciouſly removed thoſe *Powers*, he hath *ordained* ours to preſerve, cheriſh, elevate, comfort, and delight the *Saints*, and to rule and govern the Land in Sinceritie and in Truth; to diſtribute Juſtice equally and impartially according to his Will ---- But the time is ſpent, and I muſt be marching —— I deſire therefore (my dear Brethren and Siſters) that you daily pour out your Prayers and Supplications for us, and for our ſucceſs againſt the wicked and ungodly that are riſen up againſt us; and that you ceaſe not to comfort one another with mutual Embraces and ſpiritual Kiſſes, to delight and ſweeten your Paſſage through this Vale of Miſery: And that you take eſpecial care to ſtrengthen and corroborate your [illegible] Capon and Cock-broth, that I may finde Oil in your Lamps at my Return.

FINIS.

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Capon and Cock-broth, that I may find Oil in your Lamps at my Return.